tive or self-active, that is, incorporeal. For the sensible ideas of hot and cold, red and green, &c. cannot be clearly conceived by us as modes of the bodies without us, but they may be easily apprehended as modes of cogitation, that is, of sensation, or sympathetical perception in us. . The result of all which was, that whatsoever is either in ourselves, or the whole world, was to be reduced to one or other of these two principles; passive matter and extended bulk, or self-active power and virtue; corporeal or incorporeal substance; mechanism or life; or else to a complication of them both together.

xxvui. From this general account, which we have now given of the origin of the Atomical phy^ siology, it appears, that the doctrine of incorporeal substance sprung tip together with it. But this will be further manifest from that which fol-* lows. For we shall in the next place shew, how this philosophy did, in especial manner, owe its original to the improvement of one particular principle of reason, over and besides all the rest; namely, that famous axiom, so much talked of amongst the ancients,

* De nihilo nihil, in nilrilum nil posse revcrti;

That nothing can come from nothing, nor go to nothing.—-For though Democritus, Epicurus, and Lucretius abused this theorem, endeavouring to carry it further than the intention of the first Atom-ists, to the disproving of a Divine creation of any thing out of nothing by it; " Nullam rem a nihilo gigni diviaitfts unquain;"[b] and consequently of

* Porsii Satir, iii, ver* 84. [b] Lucrct. lib.'i.'vcr. 151*